

- 8. I call the two eloquent, 'divine,
and sage in-
Yokers^a (of the gocJs)_?.that they may
celebrate this
our 'sacrifice.
- 9. May the three Tuideeaying
goddesses^ givers of
delight, IiAj SASASWATI_J and MAwf₃^b sit
down upop.
the sacred grass,
- 10. I invoke the chief and multiform
IWASHTRI:^c
may he be, solely ? ours.
- 11. 'Present, divine YASTASPAIT,* our
oblation to

*The construction shows that we have two
persons, or divini-
ties, here; the Scholiast says, two *Agnisi* The Index
has *tfaivyau*
hotdr&u grachetasau, two diyine iiiYokers
(*gracfofasas*): or the
latter word may mean, merely, sages₃ like the *&avi*
of the text.

^b *MaM* is said to be a synonym of *Bhdrati*, as
appears from an
analogous passage, where the names occur *Ild_s Sara-*
swat *i₉* *BJidratL*
These are, also, designated, by the Scholiast, as
personifications of
Agni, *Vahnimiirtayah*: they are, also, called the
three personified
flames of fire. As goddesses, the first, JZd, is the
earth, the bride
of *YisM'Ur*; *Saraswati* is, as usual, the goddess of
eloquence, and
wife of *&rahmd*: the third, synonymous with speech,
is called the
wife of *IBliaraia*, one of the *Aditya*& : but these
mythological per-
sonifications are of a *post- Vaidik* period.

^c *Tiffasbfñ*, in the popular system, is identified with
Visiodkarma,
the artificer of the gods; and he seems to possess
some attributes
of that nature in the *Vedas*, being called the
fabricator of the
original sacrificial vase or ladle. A text of the *Veda* is,

also, quoted,
 which attributes to him. the formation of the forms
 of animals in
 pairs: *Twaslttd vaijasundm mttkundndm,*
r&paferi&iti sruteh. H[^]
 is, also, one of the twelve *Adityas*₃ and here is said
 to be an *Agm*:
T&ashtrindmakam agntin.

^d *Vanaspati*, lord of the woods; usually, a large
 tree; here,
 said to be an *Aym*[^]—*as if the fuel and the burning*
of it were
identified,

. VOL. I. . • ' :